law of that particular manifestation. Each being
is possessed of the knowledge, the force, the
measure and kind of delight of existence precisely
proper to its own nature; each works in the
gradations of experience decreed by a secret
inherent will, a native law, an intrinsic power of
the self, an occult significance. It is thus perfect
in the relation of its phenomena to the law of its-
being; for all are in harmony with that, spring out.
of it, adapt themselves to its purpose according to
the infallibility of the divine Will and Knowledge
at work within the creature. It is perfect and
divine also in relation to the whole, in its proper
place in the whole; to that totality it is necessary
and in it it fulfils a part by which the perfection-
actual and progressive of the universal harmony,.
the adaptation of all in it to its whole purpose and
its whole sense is helped and completed. If to us.
things appear undivine, if we hasten to condemn
this or that phenomenon as inconsistent with the
nature of a divine being, it is because we are
ignorant of the sense and purpose of the Divine in
the world in its entirety. Because we see only
parts and fragments, we judge of each by itself as

if it were the whole, judge also the external
phenomena without knowing their secret sense;
but by doing so we vitiate our valuation of things,,
put on it the stamp of an initial and fundamental
error. Perfection cannot reside in the thing in its,
separateness, for that separateness is an illusion;